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EARLY DAYS NUMBER (No. 2.)

SPECIAL ARTICLES :

Reminiscences of Early Days

Miss L. H. McCully

Early Bible Translation

W. D. Reynolds, D. D.

Early Korean Hymnology

F. S. Miller

"Let Your Coolie Do That"

D. A. Bunker

Learning the Language Long Ago

Miss Margt. Best

SEPTEMBER, 1930.

SEOUL, KOREA.

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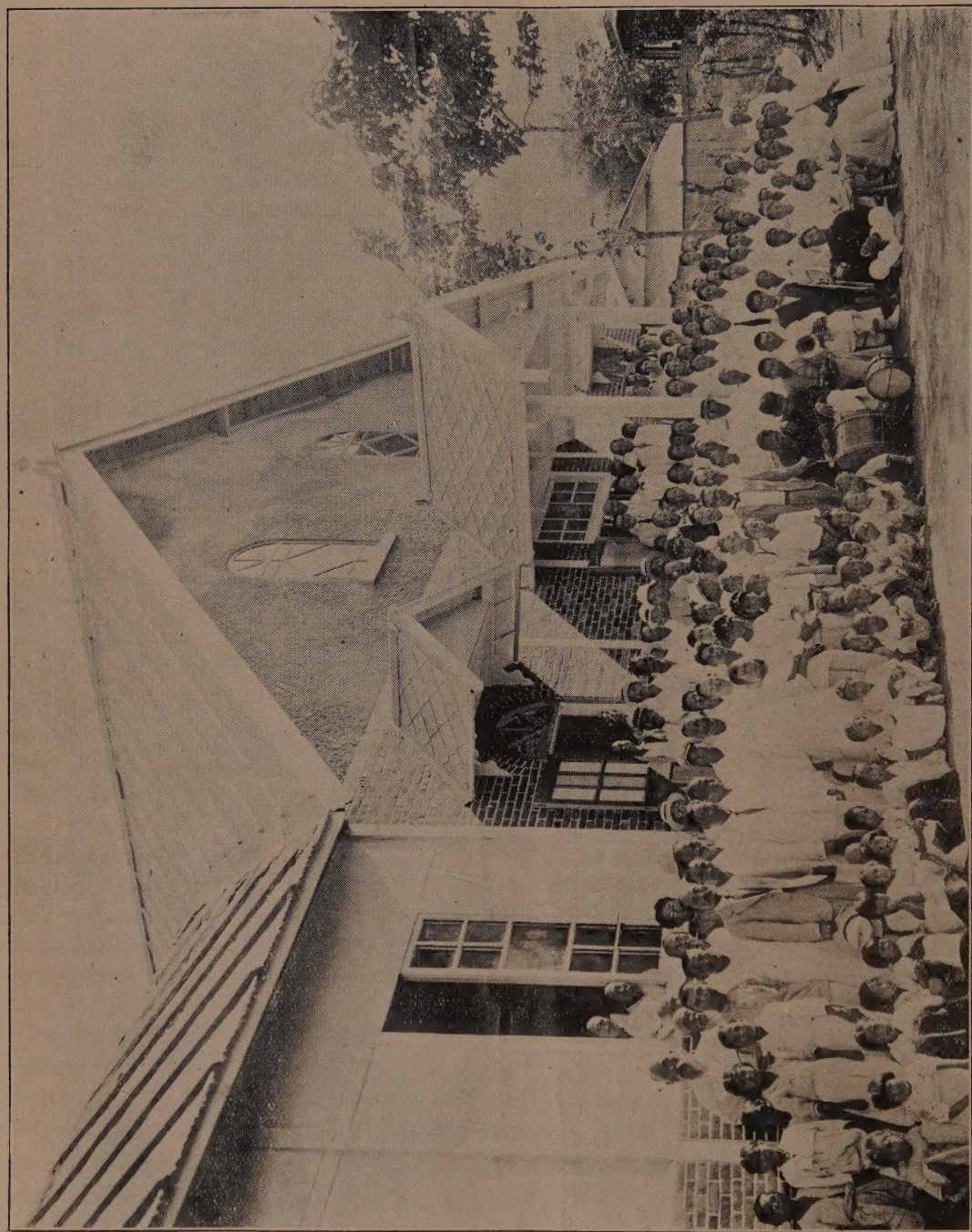
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(See page 198)

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXVI.

SEPTEMBER, 1930

No. 9.

Incidents of Early Mission Life

W. M. BAIRD, D. D.

(Continued from the August Number)

FROM THE FIRST our purpose had been to open a station in the interior.

The day after I reached Korea the Mission assigned me to have charge of work in the whole of the three provinces of Kyung Sang Do, Chulla Do and Choong Chung Do. What would you do if you were the only itinerator in three large provinces? During the search for a suitable interior station we used widespread itineration and the scattering of Christian books.

We had not yet learned the Korean seasons or the proper methods of travel. The army-cot was not then in existence. I first slept on the floors, which were always hot, especially in the summer. Later I invented a cot of my own, and finally was rejoiced when Mr. Graham Lee introduced me to an army-cot. To escape the heat I sometimes slept on the porch outside, where on one occasion I was wakened in time to dislodge a snake or a rat, both of which were plentiful, from crawling over me. In summer mosquitoes came in swarms, and frequently vermin were so active that sleep became impossible.

It was always a problem how we could carry enough of the old Korean cash for use on a long trip. No other money would be accept-

ed. It was so heavy that on one long interior trip it was necessary to take two extra horses to carry sufficient money for the journey. Government passports were necessary. At times we could secure an order from the Korean Government by which we could obtain supplies and money in the interior, giving receipts and paying in Seoul after returning. However we did not often use these orders as we had reason to think that the people from whom supplies were taken were not reimbursed. Should this be done our visits would prove unwelcome to the people.

On one long trip the rainy season overtook us and travel by the ordinary roads became impossible. We took to the hill paths with not much better results. In one day we crossed seven swollen streams, or raging torrents, where there were neither bridges nor boats. The little pony never failed me. When the rain made travel impossible and no people were to be seen I spent the time translating a little tract which was afterwards widely used as an evangelistic tract and was reported to have led many to become Christians. It was when travelling in the neighborhood of Andong, North Kyung Sang Do, in the midst of the rainy season that I translated the tract

which was afterwards called "The Guide to Heaven."

Many trips were taken through the provinces and many books sold. Some language was acquired and some friends made. Some professed to be Christians and there were a few baptisms. In one year I spent seven months away from home in the interior. Among the many points visited with a view to the selection of station sites (for myself and others) the following have been chosen by later missionaries as station sites: Andong, Chinju, Kyumasan, Miryang, Mokpo, Chunju, and Kongju; I finally chose Taiku as the best site for Kyung Sang Do. I first visited Taiku at the time of the great semi-annual fair called a "yung." There is nothing like it now in Korea. Purchasers and vendors came with their wares from all parts of Korea. I have never seen such crowds of Koreans assembled together, filling the whole city and occupying many spaces outside. The famous "Talsung," the original home of the Su family, was full of crowds of people.

While in Fusan we saw many of the new missionaries arrive and often had the pleasure of having them in our home. Many of the missionaries to North China passed us on their way going or coming. The first comers of the Southern Presbyterian Mission, Mr. and Mrs. Reynolds, Mr. and Mrs. Junkin, Mr. and Mrs. Tate, and Miss Davis gave us a call together on their way to Seoul. Many others might be named. On one occasion we had visitors from the passing ships every day for a week. When Fusan was on the main line of ship travel we had less occasion to be lonely there than in some other places. Among the many interesting comers I must name Mr. McKenzie from Nova Scotia. His grave lies near Sorai, and few now in Korea ever saw him. I count it a great privilege to have met him. He spent almost a day in Fusan and together we visited places of local interest. When I mentioned the fact that there were but few Christians yet he said in his Scotch way, "These hills shall yet resound to the praises of

our God." He was a very tall man, taller than any other then in Korea. There was something contagiously wholesome and Christian about his personality. When he first appeared at my door, before there were any words of introduction, we looked into each other's eyes and from the very joy of Christian fellowship and mutual understanding we both broke into laughter. It was said that in Sorai he used to go and hoe in the fields with the old Koreans and win them to Christ. He came to Pyengyang and met a man who had recently been beaten by the officials for being with the Christians. He took him warmly by the hand and told him that he almost envied him for having suffered more for Christ's sake than he ever had. The man became a minister and years afterwards spoke warmly of McKenzie. When he left me at Fusan he said, "There is a Scotch lassie coming out to Korea some day to be my wife. I wish you would help her on the way when she comes here." He went to Sorai, lived among the Koreans and got very close to their hearts. The church at Sorai, the first in Korea, was said to be largely the result of his sacrificial life among them. When he and others of those early missionaries were taken it was felt that the best had gone. We could ill afford to lose such men as Hall and Heron, and Davies and McKenzie.

I was never seriously injured by Korean mobs, though at times I considered that I was in danger and some crowds made their hostile intent quite evident. I have been struck by stones which were cast at me. When I first visited Kyungju the tablet was still standing there which warned the people to have nothing to do with the foreigners or their religion upon pain of death. Such warnings and the fact that the Roman Catholics had more than once been driven out made it difficult to get a hearing. The south seemed especially closed to the message. I have stood on at least two spots where men have told me that they had seen Roman Catholics executed there. On one occasion I passed through a county seat where there was a crowd attending the fair. The

were evidently hostile and a rough people. I learned that it was in this town that about a year before a Roman Catholic priest was very roughly handled, having much of his beard pulled out by the ruffians. The only discourtesy they showed was to shout opprobrious epithets at me and to beat their drums under my horse with the evident intention of having him throw me off. At another place where the crowds were very troublesome a vigorous landlady scattered them by pitching bucketfuls of water over them. Usually when I could get a hearing I preached the gospel to the crowds or sold them Christian books.

While in Fusan I made two overland trips to Seoul, partly in exploring for station sites and partly to preach on the way. One of the trips via Chunju required two weeks of travel. It proved to be a very rainy time and there were many bridgeless, boatless streams to be crossed; often the roads were covered with water so that riding was considered more dangerous than walking. On this trip I spent two nights in Chunju in a Korean inn. Sixteen ponies and donkeys and their masters were my companions in the inn. I am sure that some of these beasts were fighting each other all night and that some of their masters were shouting the whole time. Sleep was impossible there. Later the Southern Presbyterians opened Chunju as a mission station, and doubtless accommodations are more commodious now. I reached Seoul without shoes, my only pair having been completely destroyed by having to wade through the water in the day-time and to have them dried and burned out at the Korean fires at night.

On the night of my arrival in Seoul I was awakened by the firing of shots in the palace at the time when the Queen of Korea was killed. A few days later General Dye, who was guarding the king, showed me the debris on the spot in the palace grounds where her body and some of her bones had been burned to ashes. It was supposed that some of the remains were still there under the ashes. When I wished to visit that spot later the gates

were closed and none were allowed to enter. Later, with General Dye and various visitors, we met the king and his son, the future Emperor of Korea. Perhaps on these and kindred subjects silence is golden.

When Taiku was chosen as the best site for an interior station I went there in 1895 and finding a suitable property I bought it without waiting for further preliminaries lest we should lose the opportunity. The Board later approved the purchase. To avoid too much publicity I dressed in Korean clothing and made an examination of the property before the purchase. The site on which the Central Church of Taiku now stands was purchased. I repaired the Korean house there, and moved in with my family for a time. In my report of the "Opening of Taiku Station" for the year 1896 I gave the details of our entry into Taiku and of our opening of this the fourth station of the Mission.

The reasons there given for opening are that it was in a central location, the capital of the province, had a large population, and was in the midst of a good agricultural region, and finally because "*it was already entered.*" When we saw the opportunity it was too good to lose and Taiku was entered without delay. Mrs. Baird and baby John accompanied me there. It required three or four days for her to reach Taiku from Fusan by chair. On my first trips great crowds always thronged me. Later when I travelled on the first bicycle used in the province the crowds were very curious, but when a foreign woman and baby came there was no controlling the crowds. They would break in the gates, tear open the doors, and overturn the water-jars in the yard to see the strange foreigners. On these early journeys Mrs. Baird experienced the fatigue and even violence of the curious crowds. Being the first foreign woman and child to reach Taiku the crowds sometimes broke our gates and doors even there. It was not considered safe for her to walk the streets. When she went out it was only in a Korean chair, or covered by a large hat such as the Korean

women then wore. The most of the crowd were just curious and so insistent on seeing everything that it often became difficult to live and breathe.

At one time when I was in Taiku all the people were compelled to cut their hair, by official orders from Seoul. This was done most unwillingly since it was known to be at Japanese instigation. Soon there was a turn of affairs and short hair disappeared over night, false hair and artificial devices taking its place. A neighboring governor who was too zealous in ordering the hair cut had been killed by the people. The governor of Taiku saved his life while enforcing the order by weeping in public while he had his hair cut. But with the turn of affairs short haired people had to flee. Troups of "Wipyungs" (Righteous Army) came from Chinju to attack the city and kill all foreigners and all whose hair was cut. Many people fled, and I was daily visited by crowds to find whether I was not going to flee. I was warned by friends to leave but I did not do so. After the danger passed some looked upon me as a protector. During that time we had daily Bible study with a few interested ones who came to the house. Among those whose acquaintance I then made were some who afterwards became church members, deacons and elders. These were interested then but I baptized none there.

The house in which we lived in Taiku was on the site which is now occupied by the central church. It was afterwards used by some of the later missionaries as a residence for a time, and I am told that later the house was removed to the hospital site and the materials used in making the nurses' home.

On one occasion I made a trip to Japan and on the return trip met a Russian officer bound for Korea. A day or two later I started to Taiku and found that this same officer was leading a party of Russian scouts through Korea, surveying the roads, recording the inns and locating many other points of interest. It was evident that they were "staking their claim" in Korea, and they proved it by later

movements. At Miryang Japanese soldiers stationed there came to inquire their business. whereupon a crowd of burly Russians fell heavily upon them and they withdrew in considerable confusion, though trying to preserve as much dignity as the circumstances permitted.

In the autumn of 1897 we were called upon to move again. The ripening harvest fields of Pyengyang were calling for more workers, and there was need for the education of the coming leaders. We travelled by sea to Chinnampo, and the rest of the journey was made in a small sampan. The family slept in the cabin and I on the deck of the sampan. When we awoke in the morning the boat was tied up outside the East Gate of Pyengyang, and we had time to get our breakfast among friends there, and to learn from them that baby Scott Wells had arrived a few hours before us. Now comes a change with less of geographical exploration and pioneering and more constructive work.

Before leaving the old life I must pay my respects to the ship "Kyungjay Maru." Before the days of railroads it was our means of travel to the outer world. Many times we travelled on it when it listed badly and gave promise of turning over. Often with heavy mining machinery on board and in times of storm there seemed imminent prospects of its not reaching port. It was a common remark that this would probably be its last trip. Once when in Seoul I called to see Mr. H. G. Appenzeller. A day or two later he started south to Mokpo for Bible translation. His ship collided with another boat in the fog and was lost. On June 11th, 1902, the "Kumugawa Maru" dragged him down to an early death off the south-west coast of Korea. We remember his hearty laugh and cheerful parting words. The next day after leaving him I started by the "Kyungjay" for Pyengyang. There was heavy rain, and dense fogs hid everything from view, and we lay for days behind islands. The fog-horns of other ships sounded dangerously near. A few days later when the news

came that he had been drowned the question came spontaneously, "Why should Appenzeller be taken and we left?"

March of 1899 was the time to go on our first furlough. Steamers were not then scheduled with any regularity in advance. The only thing to do was to go to Chemulpo and wait until a steamer came. With nearly all the passengers on the "Kyungjay" crowded into one room, and almost every one terribly seasick, faithful Yi Subang, who went along to take care of the children, was a friend in need. In Chemulpo, along with the F. S. Miller family, we waited for two weeks for a steamer. The Avison family went also in another ship as far as Nagasaki, where again we had to wait two weeks before we could secure accommodations on home-bound steamers. All steamers were crowded but finally each family got accommodations on a different ship. A month's wait for a passage home did not seem such a terrible thing then as it would now. After having lived amid the primitive conditions of that day the first sight of America seemed like Paradise regained. The contrast has never seemed so overwhelmingly, startlingly great on any subsequent furlough.

With the close of the first term of service in Korea I will close this bundle of experiences.

Early Experiences

Bright Star

Bright Star was named after her husband. That does not mean that she ever became Mrs. Pang. To her neighbors she always remained Kim—the wife of Mr. Pang. When I came to examine her I found that she had no

given name and as I did not care to baptize her Kim Blank I had to manufacture a name for her. Now her husband's name was Pang Myeung Wun. "Bright Source." As it was not Korean custom to have the wife assume her husband's family name I thought I would use for her one of his given names and call her "Bright Star." This seemed not inappropriate as all wives are but satellites of their sun-husbands.

But there was another thought in deciding her name. She was to be the first baptized woman in the province of over one million women. I gave her the name in the prophetic hope that, as the wise men of old having followed the "Bright Star" had found the "Light of the world," so many of her sisters might, by following this "Star" find the Saviour.

Her husband had been a saloon keeper but now had given it up and, together with a Korean doctor in the village, had started this little group, which was one of the first churches in my Korean parish. The day for her baptismal examination had arrived. The women of the congregation were seated in a separate room, the only opening being a small hole eight by twelve inches, and even this was covered by a piece of paper which, however, was lifted at times. I was obliged to conduct the examination through this opening, trusting that the answers came from the right party. But to attempt to perform the rite of baptism through that opening was impossible.

I therefore made bold to enter the sacred precincts of the women's department and Bright Star was the first woman to be enrolled as a full church member.

H. M. BRUEN.

NOTE. During the years from 1908 to 1930 fourteen editions of the music edition of the "Union Hymnal" (*Chan-song-ka*) have been published and 67,500 copies sold; also fourteen editions of the No. 4 type Words Edition with 665,000 copies sold; and eleven editions of the No. 5 type Words Edition with 106,000 copies. Total editions 39; total sales 838,500 copies in 23 years.—G. B.

Reminiscences of Early Days

LOUISE H. McCULLY

WE DO FEEL sorry for the new missionary to Korea who may be so favored as to reach her station by train, is driven to her new home by automobile, finds on arriving an electric button to turn on her light, a bath-room fitted with modern equipment and a furnace to heat her room.

We recall our own arrival in Korea when, coming by boat from Kobe, we touched at Fusan en route to the port of Wonsan. The customs boat, with its six or eight oarsmen all in white, waited to take us ashore and the European gentleman in the customs service assured us it was specially decorated for our small party of three. We noticed later that they retained the uniform even when there was no bride.

A short walk brought us to the brick houses on Pongsudong (Lighthouse) Hill. They were plain to an extreme but the most cordial welcome awaited the addition to the Canadian staff which now made it number seven, three married couples and one lone single woman.

Kerosene lamps instead of electric lights, sedan chairs or pack ponies to take the place of automobiles, and good old-fashioned stoves to warm the houses were the luxuries of those "early days". And who would forfeit the privilege of looking back and remembering the happy fellowships, the introduction to good old Korea, and the joy of giving the wonderful message to those to whom even the name of Jesus was an unknown sound.

Language study was of course then as now the first thing, but while we had no Language School to aid us, we cannot but feel that the necessity laid upon us to make an attempt to express what had been entrusted to us was of no small value in acquiring the difficult language. No-one else to tell it if you do not is surely a great incentive and helps to make up for the lack of valuable language instructors

now available.

And those "early days" of country travel! What stories we can tell of joys and sorrows, of pleasures in discovering Korean people and customs; the trials of patience in the long slow hours of travel, of the attempts to make one's self understood in the new tongue and the peculiar sensation of being so constantly an object of curiosity as to appearance, dress, food, and all the other ways in which we differed from those upon whose territory we were encroaching. Yet how kind and hospitable they invariably were to us and how safe we felt among them even when arriving at a strange inn with only Korean chair bearers or a horseman to introduce one.

One trip that stands out in the memory may give you an idea of "early days" with their unique experiences. With one of our pioneers, Mr. Foote, we started out to explore our southern territory and find out what a woman missionary might do in the way of country travelling. We had gone 80 miles from Wonsan before we found any Christians, but at each stopping place there was always the opportunity of telling our purpose in coming among them. To Mr. Foote's constant enquiry "where is the woman's room" always came a ready response and my Korean woman fellow-traveller and I were ushered into the "inner room" where mothers and babies hold sway and only the privileged ones of their sex are granted admission. For this stranger within the gates there was always a welcome and to the many who came while we tarried we were able to give our message. By Sunday morning we were in the home of the Christian man of whom we had been told. It was at a place where clay pots were made and the whole village seemed to be employed in the art; this was very interesting to us and reminded us of Jerimiah's illustration and the vessel that was "marred and made again". We prayed as we

gathered for service for these human vessels marred by sin to be made again by the Master Workman.

Our fellow worker, whom we had named "Hannah" and who is now in the glory, will ever be associated in our memory with the "early days" in Korea. She had gone ahead on this trip with books from the Bible Society to sell and was waiting for us. Mr. Foote had his staff of colporteurs, language teacher, and horseman, which with my teacher, horseman and two women, made quite a little band and all were ready to preach the Gospel.

After a few days in this place we were told that 17 miles away was a small group of Christians and we set forth to find them. No one knew the country but on we went enquiring our way and at last we began ascending a mountain. To ride a pack horse up a high hill was an accomplishment never achieved so there was nothing to do but dismount and join the foot passengers.

On and on we climbed with no sign of anyone for whom we looked but at last we saw a house and gathered courage for the last stage of the climb. When we arrived we found a

Christian man eager to welcome us but he surely must have been as much dismayed as we were when we saw the size of the house as compared with the retinue we had brought to occupy it for the night. What were we to do? Only one room for Mr. Foote, our staff of men, myself and the two Korean women! Then someone suggested that there was another house not far away and we set out to investigate but when we found it, with its two women occupants in a very small space, we decided the prospects were not good. Hannah, however, volunteered to stay with these strangers and we other two women went back to find a small space from which the grain had been cleared and here we passed the night.

Of course before we retired we had a meeting gathered in the one room already referred to, which was lighted with little pine sticks burning in a small nook in the wall, the crudest lighting we ever saw. In the morning what was our surprise to find quite a gathering for service. Where they came from we never could be quite sure but Koreans have a way of gathering for service and even in those days we found ready response.

Pages from My Early Days Notebook

MRS. MATTIE WILCOX NOBLE

"OH! WHAT IS THAT terrific squealing? Look, it's a hog tied to a man's back, and there are a number of others strapped on to jiggies on other men's backs."

"To market, to market, to sell a fat hog."

How funny that man looks with his hair braided and hanging down his back. Why, he is one of the few unmarried Korean men we have read about who didn't have money enough to arrange to get a wife and so has to follow the custom of unmarried boys, and keep his hair down.

Look at that roly-poly boy with the tiny, light-colored, straw hat set upon his cute little top-knot. Now, what does that mean? Oh,

yes, I remember about hearing that boys put up their hair in top-knots and wear white hats when their parents and the go-betweens arrange an engagement for them.

My! how I wish Ma and sister May were here, and the others, and that they could take a walk through the streets with us. If we weren't so absorbed in our lives here and in our motives in coming, we'd surely get homesick. Don't you remember how I told you about Mrs. S. telling the little group of missionary women in their prayer meeting how well she is getting on now; that she had been able for two whole weeks to keep from crying because of home-sickness?

Did you see that boy? I almost touched

him as he passed. He is completely covered with small-pox in its most virulent stage. I felt sorry last Sunday in church to just have to get up from where I was sitting on the floor amongst a group of women, and move to another group because the woman next to me was caring for a baby all broken out with small-pox.

Another Day. How terribly spirit or demon worship enthalls a people. I visited a house today with my blessed Bible-woman, and as we talked to the host and hostess, I heard a stirring behind a huge liquor jar. Cautiously moving so that I could see behind it, I discovered a hunched-back girl. We asked her to come out, and then we pleaded with her parents for her. As a result she became one of my first school girls. The parents of the unfortunate girl were ashamed to let anyone see that they possessed a deformed child, since they believed that this possession would reveal the fact that one of the many demons that they feared had visited them with punishment because of some sin committed. "Precious" became a shining example and an evangel of the liberty and beauty of the children of God.

We are so hospitably received in most every home. Of course quite the opposite is sometimes true. The people crowd about us, curious and eager. They drink in the message of salvation, the Water of Life that liberates the soul. Neighbors come in timidly; others come and fill the doorway. They feel my garments; they stroke my white hands in their brown ones.

Do you remember the women who had never seen a Western mirror, and who came to our house to visit us? When they came, and had prostrated themselves to the floor in salutation to us, if they saw their reflections in our large mirror they would go before it and prostrate themselves before their own presentment and offer greetings before we had time to explain the mirror to them.

Memories! Ah, memories! How they crowd

upon me! A mountain top—Pukhan—a Buddhist temple—A small group of missionaries there trying to build up strength for further work—A small baby, the first of one of our co-workers—The bearing of his soul away on angels' wings—A little box covered by loving hands—The sad trip down the mountain in chairs carried by coolies.

Over and over, later on, the many coffins covered and beautified in our home; the monuments and tombstones chiselled in our back-yard—No other way possible—The father of our own beloveds going to the Magistrate for permission to buy a plot of land in the north in which to lay the bodies of the first ones to be sacrificed to missionary work in Pyongyang—The loving sympathy of the Korean people to those in sorrow.

Oh! the pathos of the very poor pagan Korean fathers, with the little straw wrapped bundles on their backs, and the picks and shovels strapped there also, going off alone to the hills to bury the little forms in their straw wrappings; and the women in helpless agony left alone at their homes.

Later, when many a Christian funeral had been held and the hope of immortality, with joy in the belief that we shall meet our loved ones again, dawned in many an awakened heart, the time came for our furlough. Then, many came to me and weepingly said they feared they might die before our return, and that we, therefore, could not attend their funerals. Sympathy—sympathy—how this old world needs sympathy!

Memories, how they flood my soul! Many of them could only be told privately; many might be misunderstood by those in the homeland who have grown up with the Son of Righteousness shining in their homes, who never have seen back into Paganism where the light had scarcely pierced the gloom.

The great Physician has already healed many a wound and dissipated many a cloud. Would that all might honor Him, the King of Kings and Lord of Lords.

Early Bible Translation

W. D. REYNOLDS, D. D., LL. D.

"PUNYUK TA TOYUSSO" was the message flashed over the wires from the Chunju section of the Board of Official Translators of the Scriptures on Saturday evening, April 2nd, 1910, announcing to the Agent of the British and Foreign Bible Society at Seoul the glad tidings that the task of translating the whole Bible into the Korean language had been completed. True, some finishing touches were yet to be put into the work in the way of careful copying and rapid revision of certain manuscripts in preparation for the press, but the terse telegram, costing only five cents, accurately expressed the fact: "Translation all done." Not quite twenty-five years had elapsed since the landing of the first ordained Protestant missionaries, just twenty-three years since the organization of the first Bible Committee, about thirteen years since the organised Board began joint work upon the New Testament, and precisely five years, five months and sixteen days from start to finish upon the translation of the Old Testament.

Beginning our story at the end, as Korean books seem to do, and taking the last word of our subject first, as the Korean language has a way of doing, a few words about Korean as a language may prove not uninteresting as preliminary to the larger subject.

The origin of the Korean language, like that of the "twenty million brethren of one birth" who speak it, is lost in the dim mists of prehistoric times. There is a hoary tradition that 4,000 years ago a semi-mythical hero named Tangun, sprung from the union of a spirit with a virgin, was hailed by the barbarous people as king. He taught them the topknot style of hair-dressing still in vogue today and gave his country the name "Cho-sun," *Morning Freshness*, which has been revived by the Japanese since their annexation of Korea. The story of his supernatural birth reads like a

faint echo of Gen. 6:2 or a vague prophecy of Matt. 1:28.

How many modifications the language has undergone down through these forty centuries no-one knows. Although philologically allied to Japanese in grammar and order of words, Korean is yet totally distinct from both Chinese and Japanese. Korean might almost be called a double language, so widely do its colloquial and literary styles differ in terminations and phraseology. The noun rejoices in nine distinct cases: Nominative, Genitive, Dative, Accusative, Vocative, Ablative, Instrumental, Locative, and Appositive, besides the simple uninflected form of the word which is often used when the meaning is clear.

The Ablative, Instrumental or Appositive ending can be tacked on to the Dative; the Ablative or Appositive to the Instrumental. And "*Mirable dictum*" even such combinations are possible as the Dative, Instrumental, Ablative and Appositive or the Instrumental, Ablative and Appositive endings all affixed to one noun stem! Summing up all these "permutations and combinations," we find a total of seventeen possible variations of the noun.

Coming to the verb, there are said to be as many as one thousand possible variations! Yet there is no inflection for number and person, no Infinitive Subjunctive or Optative Mood, no Middle or Passive Voice, no distinct conjugations and very few irregular verbs are to be found. But there are two verbal nouns, two verbal participles, and four adjectival participles, the latter completely taking the place of the relative clauses, there being no trace of a relative pronoun in Korea. Although destitute of inflections to indicate number and person, the Korean verb is rich beyond our wildest dreams in terminations in sons speaking, spoken to and spoken of. Thus there are eight forms meaning "I go" and in

dicative of the relative rank or age of the person in the case of many common actions like "eating," "sleeping," "walking," etc. not only the ending but the word itself must be changed in obedience to the inexorable laws of etiquette. Besides this elaborate system of honorifics, the Korean verb is inflected to express personal experience, hearsay, probability, doubt, desire, intention, causation, concession, condition, interrogation, exclamation, indirect discourse, etc., etc., making the study of the language highly interesting to the Westerner.

The written language is over-rich in script, possessing three varieties: the Chinese ideographs, to the mastery of which the school-boy devotes ten or fifteen years, the "*Unmun*" or native alphabet, so easy that it is despised as unworthy of a scholar's attention, and mixed script, in which the nouns and verbs are put in the Chinese character for vividness, while the endings appear in the native alphabet for definiteness. The Scriptures and the publications of the Christian Literature Society of Korea have been issued in the easy native script for the most part, but there are also editions of the Bible as well as a large number of books on general subjects in the mixed script.

The Korean syllabary was invented in 1445 A. D. It consists of fourteen consonants and eleven vowels, perfectly adapted to represent every sound in the Korean language. It lacks e, f, q, v, w, x, y, ph, th: b, d, g, are represented by doubling p, t, k; words are written syllabically, each syllable being a group of two, three or at most four letters. Such combinations as "bridge" "stove" "strength" are unspellable and unprounceable. Syllables are spaced, not words, resulting in a drawling, sing-song, unnatural style of reading. Foreigners have introduced word spacing and natural reading, but to one well versed in the vernacular the former is unnecessary and the latter lacks the picturesque musical quality of the Oriental recitative. The first time we heard it was at family prayers, when a scholar of the old school volunteered to read the Scripture for us—it nearly "broke up the meeting."

Coming at length by this rather round about way to our subject, Bible Translation, it has been found convenient to treat it under four heads: the history, methods, difficulties and rewards of the work.

The History of the attempt to give the Koreans the Word of God in their own tongue falls easily into four periods:

- (1) Efforts from without the Hermit Nation, 1865-1889.
- (2) Individual versions by various missionaries, 1887-1898.
- (3) Production of the Official Board's Version of the New Testament, 1897-1904.
- (4) Authorized Translation of the Old Testament, 1904-1910.

(1) Efforts to provide the Koreans with the Scriptures were made from China on the west, Manchuria on the north, and Japan on the east, before the Protestant missionaries were allowed to enter the country. Mr. Hugh Miller, the Agent of the British and Foreign Bible Society, says: "As far as we know, Bibles were first brought to Korea in 1865, under the direction of the National Bible Society of Scotland, by the Rev. Mr. Thomas. He came from Chefoo in a Korean junk. In the following year he came over in the ill-fated "*Sherman*." The ship was stranded near Pyongyang and both he and the crew were killed by the Koreans.

"In 1875 Dr. John Ross and Rev. John McIntyre, of the United Presbyterian Church of Scotland, who were working in Manchuria, came into contact with Koreans who had gone across the border for business purposes. These missionaries learned that Koreans could read and understand the Chinese translation of the Scriptures. A scholarly Korean was engaged to make a translation from the Chinese to the *Unmun*, the vernacular language of Korea, under the direction of Dr. Ross and Mr. McIntyre.

"In 1882 editions of the Gospels of St. Luke and St. John were published, but it was difficult to circulate them in Korea. Books of a foreign religion were not allowed to come into

Hermit Kingdom, and now that the books were printed the problem was how to get them into the country. Korean merchants went to Mukden periodically to buy the old official papers which were offered for sale, and brought them into Korea on the backs of coolies. The suggestion came to Dr. Ross and Mr. McIntyre that if the Scriptures were made up into bundles, unbound, they might be carried into the country without detection. It was in this manner that God's Word in Korean was first introduced into the country.

"At this time efforts to introduce the Bible into Korea were also being made in the east. In 1884 Rev. Henry Loomis, Agent of the American Bible Society in Yokohama, met a Korean in Japan named Rijutei (Ye Su Chou in Korean), and had him translate the Gospel of St. Mark into his native tongue. When the first American missionaries, Revs. H. G. Underwood, H. G. Appenzeller and W. B. Scranton, passed through Japan they were given a few copies of St. Mark's Gospel in Korean, which they had in their hands when they landed at Chemulpo in 1885. This was one of the few cases in the history of Missions where the missionaries reached the country in which they were to labour, carrying with them God's Word in the language of the people.

"But it was the Ross translation which laid the foundation of the work in Korea. Between 1883 and 1886 no less than 15,690 copies of this translation were circulated in Korean through three colporteurs. From the beginning of the work of Colporteur Saw these men were very successful. Dr. Ross recorded that the first congregation of Korean converts were almost entirely those led to Christ by Saw. The Ross version of the New Testament was completed and published in 1887. It was thus the circulation of God's Word which introduced Christianity into the Hermit Kingdom and it is recognized that the wonderful progress of the Gospel in Northern Korea was due in no small measure to the seed sowing of those early days. It is worthy of note that today in the city of Wiju there is a strong

church of 1,500 believers with no missionary resident in the city.

(2) Individual versions by various missionaries, 1887-1898. Early in 1887 the five missionaries then on the field organized themselves into a Bible Committee "in charge of the translation and publication of the Scriptures in Korean." Various books of the New Testament were assigned to be translated separately by four men, two of them clerical and two of them medical missionaries, viz. Revs. Underwood and Appenzeller, and Drs. Heron and Scranton. After Dr. Heron's death in 1890, Rev. J. S. Gale was added to the Committee. By the end of 1892 individual versions of about two-thirds of the New Testament were ready for the press, and were published in separate portions by the Permanent Executive Bible Committee for three Bible Societies during the next few years. About the same time the Rev. M. C. Fenwick published a limited edition of St. John with Chinese and Korean in parallel columns.

In 1898 Rev. A. A. Pieters, of the American Bible Society, translated selections from the Book of Psalms, which were eagerly welcomed by the Korean Church.

From time to time the translators' individual drafts of various Epistles were published in limited editions, and of the first edition of the complete New Testament, published in 1900, I Corinthians to the Revelation inclusive were individual drafts. "This was an occasion of great rejoicing. A public thanksgiving service was held in the capital. The British and American Ministers, representative missionaries from all parts and the Agents of the British and American Bible Societies were present; specially bound copies of the New Testament were presented to the translators and their assistants."

(3) Production of the Official Board's Version of the New Testament, 1897-1904. To go back a few years, in 1893 the Constitution of the Bible Committee had been changed and a Board of Official Translators elected; viz. H. G. Underwood and Jas. S. Gale of the Presby-

terian Mission, North, H. G. Appenzeller and W. B. Scranton of the Methodist Episcopal Mission, and M. N. Trollope of the Church of England Mission. The latter's connection with the Board was but temporary. In the fall of 1895 W. D. Reynolds of the Southern Presbyterian Mission was added to the Board. At first the various members of the Board worked separately, preparing the first drafts and circulating them for criticism. From 1897 on daily sessions were held for a month or two in the spring and fall, so that by 1900 the Board's Version had been completed through the Book of Romans. So great was the clamor of the community for the whole New Testament in one volume, that the Board reluctantly consented to the publication of the provisional edition mentioned above. As it was thought this edition of the New Testament would supply the demand for several years the Board now turned its attention to the Old Testament and took up the Psalms first. Only one-third of the Psalms had been translated when the furloughs of four out of the five members put a stop to Board meetings for nearly two years.

In June 1902 the Board of Translators and the cause of Missions sustained a sad loss in the death of Rev. H. G. Appenzeller, the pioneer of the M. E. Mission, who went down with the "Kumagawa Maru" in a collision at sea, when on his way to attend a meeting of the Board at Mokpo. Another pioneer member of both that mission and the Board, Dr. W. B. Scranton, was detained indefinitely in the United States.

Rev. G. H. Jones, Ph. D., of the M. E. Mission, was elected to fill the vacancy caused by Mr. Appenzeller's death, but was with the Board for only six months. The new arrangements for Dr. W. D. Reynolds to remove to Seoul and give his entire time to translation efforts worked admirably and inside of two years the Board had completed its authorised version of the New Testament, which was printed in 1904, but put through a rapid revision and reissued in permanent form in 1906.

(4) The translation of the Old Testament

was taken up *de novo* in October 1904. The Psalms and part of Genesis had been translated in daily sessions when Dr. Underwood's health gave way, necessitating a complete rest and absence from the field for several years. Dr. Gale's furlough falling due, Dr. Reynolds was left to carry on the work with native assistants. To comply with the letter of the law requiring three votes to be cast, the Bible Committee elected two native assistants as full members of the Board. In the fall of 1906, Rev. A. A. Pieters had also been elected, but the demands of itinerating work prevented his serving for more than a few months.

In the spring of 1907 Dr. Fox of the American Bible Society and Dr. Ritson of the British and Foreign Bible Society visited Korea at the same time, and after a conference with the Bible Committee authorised Dr. Reynolds and the two Korean members of the Board to proceed with the translation of the Old Testament.

The death of Rev. W. M. Junkin at Chunju, January 2nd, 1908, caused his Mission to recall Mr. Reynolds to Chunju to fill the vacancy in the evangelistic work, with the express understanding, however, that he should give the same amount of time to Bible Translation as while living in Seoul. The two Koreans who accompanied him to Chunju and shared the toil of completing the Old Testament were Yi Sang Tu and Kim Chung Sam. The only Book of the Bible untouched by Dr. Reynolds was Jeremiah, which was translated by Dr. Gale and revised by Dr. Underwood. On April 2, 1910, at 5 P. M. the last verse was translated and with a strange co-mingling of sacred emotion at having been spared to finish the task of translating the Bible, and the hilarious joy of a school-boy when vacation comes, the Chunju section of the Board of Translators adjourned with a prayer of heartfelt thanksgiving.

Difficulties. These varied with the nationality of the workers—American, Korean, Japanese. The American translators found it difficult to give the necessary time to translation, while the evangelistic work clamoured so

urgently for attention, and held out such alluring promise—not to speak of the interruptions due to house building, committee meeting, calls, teaching in school, Bible Training Classes and Theological Seminary. They found it hard to get at the precise meaning of obscure passages and to find adequate renderings for the published niceties of the Greek or the figurative expression of the Hebrew idiom. Passages like the ceremonial law, the elaborate instructions for building the Tabernacle, the description of the Temple, Isaiah's prophetic flight, Ezekiel's visions, made the translator's brain reel and his eye grow dim, and an attack of nervous prostration was narrowly averted. The task of translating the thousands of Scripture names took three weeks of the Board's time and then proved unsatisfactory. Words with pagan ideas had to be converted and baptized, so to speak: e. g. "sin" was not sin till found out, the Korean word really meaning "crime;" "God" was confounded with the blue sky; "love" was the feeling of a superior for an inferior, so that though God might "love" us, we could not be said to "love" God. Such words as "atone-ment," "justification," etc. had to be coined by combining certain Chinese characters, or making a circumlocution in the vernacular.

The Korean assistants' difficulties were such as coming on time, keeping awake, grasping the meaning, selecting the proper synonym, protecting his native language from violent

distortion at the foreigner's hands, copying accurately, spacing and spelling according to rule when "any old way would do." Time and time again the copyist would leave out whole verses, his eye being caught by the same word occupying a few columns further on. Bribing, coaxing, scolding, proved of no avail. The price of accuracy was eternal vigilance on the part of the foreigner.

The Japanese typesetters' difficulties arose from the close resemblance between certain syllables in Korean manuscript. The edition of 1904 was rendered almost worse than useless by the presence of hundreds of typographical errors, which though slight in appearance either changed the sense or made nonsense. The famous rendering in an early English version of Gen. 3:7, "they sewed fig-leaves together and made themselves breeches" which won for that edition the nick-name "Breeches Bible" found a parallel in the Korean reading "Paul, following 'the daughter of God'" instead of "Paul, an apostle according to the will of God." The Japanese typesetter had substituted the Korean syllable *dal* for *dut*, and the proof-reader, not a translator, had failed to detect the error. The Board had to spend two weeks making a list of *errata* to insert at the back of that edition, and a rule was passed that in future editions all proofs must be carefully read by some member of the Board.

Early Korean Hymnology

F. S. MILLER

THE FIRST EVANGELICAL hymnbooks in Korea were the "*Chan mi ka*" of the Northern Methodist Mission, the "*Chan yang ka*" printed by Dr. Underwood about 1893, and a temporary edition of the "*Chan song si*" issued by the Northern Presbyterian Mission in 1895. Many of the first hymns used were translations, or oftener transliterations, into Korean script from the hymnbooks of

China, and were full of Chinese derivatives which even Korean experts found harder to understand than the original ideographs. These hymns were written in the ordinary Korean eight foot trochaic, a metre that fits no Western tune, because all our long metre hymns are iambic. To sing them to our tunes was like singing the trochaic "He that goeth forth with weeping" to the tune of

the iambic "Wake my soul, in joyful lays". Yet, strange to say, most of the musical people could not see what was wrong.

Then Mrs. Baird wrote an adaption of "Jesus, Savior, pilot me" that fitted the music unusually well and missionary singers began to ask why this hymn was so easy to sing and teach; also why it was so popular among the Koreans. It not only fitted the music but, instead of being packed with Chinese derivatives, it was in the easiest vernacular, such as even the old grandmothers could understand, and weep over, too, as they felt their need of guidance and the comfort the hymn afforded.

The success of this hymn encouraged Mrs. Baird and others to imitate its good qualities. While it may have been possible to cram all the meaning of an English line into a Chinese line it was impossible to crowd in the necessary Korean postpositions, so that one line in English usually makes two lines in Korean. For this reason the translator gave merely the spirit of the hymn in easy, singable Korean.

Some of the hymn writers took up the study of Korean poetry as a help, making note of figures of speech, and the parallelisms, alliterations and refrains that take the place of rhymes in Korean poetry, rhymes being impossible in this language. Frequently the writers preferred composing an original hymn in Korean to a translation and the results were successful, including those by Korean brethren.

New and enlarged editions of these hymnals appeared from time to time. In the second edition of the "*Chan song si*" (1898) the eight foot hymns were all rewritten in iambic or, where that seemed impossible, were marked "to Korean music" or "Chant". The chief trouble was that the Korean language is not adapted to iambic meter, few words having the accent on the second syllable, so that the writer had to place a one syllabled word at the beginning of nearly every line and this became monotonous. It might have been better to have omitted all iambic hymns.

Another fault with the early hymns was

that in such crowded lines it was impossible to use the proper honorifics to and of the Deity, and often the low or half-talk of the drinking song was addressed to Him. This was corrected as far as possible.

No small difficulty was the fact that practically none of the Korean assistants knew anything about writing in metre—at least in the iambic—and had to be taught.

When plans for the union hymnbook were being considered, Mr. Bunker asked the Methodist Missions to appoint only those who appreciated the advantage of having the accents of the words match the music, but he alone was able to serve on the committee—the active members of the Presbyterian committee being Mrs. Baird and the writer. This committee made new translations of the hymns that had not been already adapted to their tunes and prepared the "*Chan song ka*", which has been in use for the past twenty years. It would be interesting to know how many editions and of what size have been issued during that period.

All of these four hymnbooks have brought comfort to tens of thousands of souls during the past forty years. Many Christians purchased the hymnbook before they did the New Testament and frequently women learned to read in order to read the hymns. It was easier to learn to read hymns that they had committed to memory than to learn from the New Testament, so the hymnbook became their most popular classbook in reading. Noticing this some writers made metrical versions of choice portions of Scripture.

Editions with music were prepared with tedious labor by special committees and were a great convenience to the leaders and organists who previously had to carry an armful of books if they needed the notes.

These hymns were sung to western tunes, they may not have been "idiomatic Korean", and may not have been "poetical" as a recent Korean writer says, but after forty years they are still sung to western tunes and the Koreans seem to appreciate them. Nor has the new, educated generation supplied their Church

with any hymns to eastern tunes unless they be in the revised edition now in the press.

When one stands looking at a house he cannot possibly appreciate the amount of thought, labor and attention to detail that have gone into the structure. So no one can

estimate the hours of labor that went into the weighing and measuring of every syllable and note of the hymn that for many years have sustained the Korean Christians in their trials and eased their deathbeds.

"Let Your Coolie Do That"

D. A. BUNKER

SEVERAL TIMES of late I have heard references to the time honored exclamation "Why don't you let your coolie do that for you?" and it may be of interest to record the origin of the phrase. Some forty years have passed since this question was first asked seriously and few persons now living actually heard the conversation.

The questioner was the Korean Minister of Foreign Affairs, under the old regime of course, and the one whom he questioned was the Hon. Hugh A. Dinsmore, appointed as American Minister to Korea under Mr. Cleveland's first administration.

At that time athletics in American colleges were in their infancy and Mr. Dinsmore himself was not an athlete. Furthermore, the only forms of physical exercise known to foreign residents in Seoul then were walking, pony-riding and tennis. Bicycles came along later. Walking gave time for communion with one's self or with chance fellow-walkers. Pony riding gave opportunity to study the traits of the wiry little stallion ponies common at that time. The rider increased his knowledge of trajectories, tangents, laws of gravity and of an acquired ability to relax the muscles of one's body with the least possible harm when suddenly shot from saddle to earth. You never knew when you had control of that pony, his tricks were as numberless as the sands of the sea-shore. Perhaps his outstanding characteristic was an over-weening desire to do battle with quadrupeds of his own ilk whom he chanced to meet upon the road. He smelled the battle from afar and rushed

headlong to the fray.

Sleek and well-fed, he had nothing to do but prance along the highway and keep busy the groom and the two attendants—one on either side—whose duty it was to hang on to the legs of the rider, that he might retain his place on the high-backed saddle. Woe be to those attendants should two such doughty whirlwinds be allowed to come together in battle. The heels of the larger pony might simply fan the air in the place where he supposed his antagonist to be while he, the small shark, was forward chewing his enemy's mane. And where might the honorable riders be? Too sad for words! But today the Korea elite ride in real automobiles and the saddle-pony is on the scrap-heap.

There was nothing left, therefore, for Mr. Dinsmore to choose as his relaxation save tennis. He was about six feet tall and was well built for the game. He took it up seriously and was an efficient player, but his position was dead against him in the eyes of the Korean gentry. No Korean gentleman would soil his hands or sweat his garments in racing here and there over a field after an elusive ball. And here was great America on the rampage!

One day we were playing on the Customs courts which lay just across the street to the east from the American consulate. It was a sultry afternoon and the Far East was inert in gauzy apparel. The invited guests, among whom was the Korean Minister of Foreign Affairs, were seated in comfortable chairs in the shade of overhanging trees, and by the

liberal use of fans were keeping themselves comfortable. Mr. Dinsmore and his fellow players came from the courts and the American Minister took a seat beside the Korean Minister. Mr. Dinsmore mopped his face with his handkerchief. But it was of no use. Every pore in his body was oozing perspiration. This to the Korean Minister was unseemly; he fanned the sufferer most vigorously and nearly broke out into perspiration himself. Then came the question:—"Your Excellency, why do you not sit down here and let your coolie do that for you?" Once more the East and West had met, and the West had a hearty laugh. It took more than a score of years for Korea to see the point of the joke, but all is plain today.

It may be of interest here to note the development of the word *exercise* (*oondong ha-o*) and see how greatly it has been enriched through contact with the western idea conveyed by the same word. When Westerners came to Korea in the latter 80's of last century the word 'exercise' had none of the meaning it conveys to the Korean mind today. In the year 1887 the writer asked one of his pupils in the government school what the word meant to him. He replied by using an illustration:—"A few of us young fellows walk leisurely up a hillside until we come to a shady spot overlooking the city. Here we sit down, smoke our pipes, play the flute, sing and tell stories. When we have had enough of this we walk quietly back to our homes." Here in a nutshell we have the unrustleable East. No Korean gentleman ever started perspiring if in any way he could help doing so.

A further explanation of the great change that has taken place in the word "exercise." When the government school was begun in 1886 there was not a scholar in the school who would carry to the class-room a pencil, a piece of paper or even his own pipe. He was followed to the school-room by his servant who, after seating his master, would make a profound bow, grasp his own right wrist with his left hand and deliver to him what he needed for the hour's study. One other duty awaited the coolie. He withdrew from the room, lighted his master's yard-long-stem pipe, marched back into the room and, after wiping off the mouthpiece on his unlaundried coat tail, poked it in between the student's teeth; then with bows and bows he withdrew to the servants' quarters. There he awaited the rending of the air by his master's *eeree onera-a-a-a* (come here), when his pipe needed refilling or when he wanted some other menial duty performed.

Someone may say:—These students belonged to the 400 of forty years ago and naturally would do no menial labor. True, but their grandchildren today find honor in a stuffed-out student bag slung over their shoulder as they trudge to school. No, it is not that. *Oondong ha-o* has been impregnated with western ideas. There is not a boy or girl student in Korea today who is accompanied to school by a servant. There is not a student who is not proud of the well-filled school-bag that he or she carries slung over the shoulder or on the arm, and who takes delight in the athletics now so popular and familiar at every school.



Learning the Language a Third of a Century Ago

MISS MARGARET BEST

THE FRENCH MISSIONARIES had issued their Grammar of the Language with well-graded stories. The Yokohama press had just printed (1897) the first edition of a Korean-English Dictionary by Dr. Gale. So, too, Dr. H. G. Underwood's first Grammar, and Scott's Manual were obtainable. One of the most useful books, it should be added, was Mrs. Baird's "Fifty Helps."

The Gospels were translated but appeared in type without spacing, like the original Greek, much to the retarding of the progress in reading of the young Westerners, recently arrived. This was about the extent of anything worthy of mention as text-books. On the other hand there were no trained teachers and no Language School. Criticize the present school as a few may, (what human undertaking is perfect?) it has saved, in the aggregate, years of labor in language acquisition on the part of scores of missionaries who have availed themselves of its benefits since it came into life. Imagine a young missionary couple put down on a station with only another couple, who cared little for the mastering of the language, and perhaps less for passing on even that little. Then add to this the difficulty of securing a teacher. Non-Christian, inexperienced, knowing nothing of any language but Korean and uncertain about that, and without initiative; such were the first teachers. The spirit of some was mercenary, as is instanced by one actually offering, though not a believer, to go forth to preach if only an adequate salary were given. Another was inflexible and void of the spirit of accommodation. Though passing a post box on his homeward way he absolutely refused even as a friendly act to drop a letter into it.

If these were difficulties in 1897, what must our missionaries a dozen years earlier have

experienced, when they worked out the vernacular from the very teeth of the people?

Without a Christian constituency upon which to draw for servants as well as teachers, housekeeping incidentally was more difficult in the earlier days. This interfered with study, too. There was, however, a humorous side to it and she that can laugh can live.

First Responsibilities in the Language.

It was in October, 1897, that a young couple just arrived from U. S. A. found themselves temporarily the only members of our station in Fusan. Before taking their leave from work for a short-time vacation the older missionaries wrote out half a dozen sentences to be used in conducting Sunday services. The new missionaries knowing nothing but to obey, acted accordingly. Qualified with this literary ammunition, one started the next Lord's Day to preside at the service of worship. He could read off his paper or recite "Let us sing" such and such a hymn. The singing being finished, the presiding literary genius, by varying his phrase a word and beckoning to a Korean brother, called on him to offer prayer. The missionary not understanding more than a name or so in the petitions watched and listened nervously for the final "Amen." However, there was no difficulty in recognizing the close of the prayer because a Korean congregation joins in the closing word of the prayer.

By a further substitution of a word in the prepared sentence, the inexperienced leader invited the congregation to make their offering. No one slept that day in the congregation, for curiosity keeps an audience awake. Verily in this age of best methods of holding an audience's attention "where ignorance (of the language) is bliss, it is folly to be wise."

First Servants and the Language.

The missionary wanted some persimmons. They were on the market, but he was ignor-

ant of the word and could not take the time from morning study to go in person. Finding a red pencil to indicate color, and describing a circle to show shape, and getting in an additional word to mean something to eat, the young alien was stopped in further attempts at explanation by the servant nodding that he understood fully. He was off in an instant and brought back eggs.

First Attempts in Korean Family Worship.

From the missionaries who were leaving for another station we took over their cook, a Christian woman. As another servant was needed for the garden, building fires and running errands, we found a young fellow of about twenty who began to work. Soon he found his way into the locked pantry where the brass coins in long strings were kept for current money. We could not prove that he had a key but we knew the money was gradually disappearing. However, every man is said to have his good qualities so listen to my story. It was at family worship and the missionary student of the language was attempting to offer his first prayer in Korean. The first words were all right it seems, but in the middle of an honorific ending of a sentence he forgot how to go on. "Grant, grant" he repeated, when unexpectedly a befriending young voice spoke out the broken phrase and self-

consciousness and memory chaos gave way to calm order. A friend in need, even though under suspicion, is a friend indeed.

First Delusions in Street Preaching.

It was in Chinju, the capital of the province in which the port of Fusan is located. The young missionary had donned Korean clothes so as to get nearer the people. It was incidentally hoped, too, that questions about Western wearing apparel such as the use of buttons and the material of clothes and the like, would be reduced to a minimum. So clothed in Korean attire (long coat and wearing a horse-hair under-cap and hat to conceal as much of foreignness as possible) the American evangelist began preaching on a wide street. Curiosity soon attracted a company of bystanders. Some listened a moment and went on; others stood quite a while, but in time they too passed on. One man, however, seemed to be held by the message; he kept looking intently into the preacher's eyes. Surely, thought the latter, here is one whom the glad tidings is reaching.

How encouraging it is to be interestingly understood! So addressing himself at length to this one of the few remaining about him, the missionary invited any questions on the "Doctrine." "Great man," said the Korean "what was the price of your spectacles?"

Salvation Army Winter Relief Work, 1929-1930

MAJOR H. A. LORD

THE QUESTION of Winter Relief in Korea becomes yearly a more and more acute and serious matter. There are difficulties associated with this kind of work the whole world over, and there are also problems that are peculiarly local.

A certain Korean daily newspaper recently opened up the whole question editorially, asserting that what was really needed was a scheme whereby those who were in such dire need, and others less obviously needing temporary assistance, should be provided with

land and houses suitable to maintaining a decent livelihood. As a politico-social objective this may be a desirable aim to have in view, but as things are today it is quite clear that for some years to come certain temporary measures will continue to be necessary.

One form of relief is obviously insufficient to meet all kinds of needs. The destitute family needs entirely different treatment from the individual vagrant. Experience has shown those responsible for this work that while variations are of course necessary, relief meas-

SALVATION ARMY WINTER RELIEF WORK

ures call for two main divisions, viz:—Home Relief for families and Hot Food to be par-taken of immediately for individuals. Salva-tion Army workers visit the homes of the former class, and investigating conditions and needs, supply tickets which entitle the holders to certain quantities of dry grain, and in cases of the latter class soup tickets are handed to any one in need. These tickets have been bound up in convenient pads of twenty tickets in each pad, at the price of one yen per pad, for the convenience of those who prefer to give a ticket for soup instead of money to beg-gars at the door.

In dealing with the question of relief, then, first there is the class who having homes—some of them pitiable in the extreme—are al-ways throughout the year living on the border line of hunger. To those people who “sup-port” themselves by casual labour the cold days of winter are a positive nightmare and the sickness of the breadwinner spells starva-tion and perhaps death to the family.

This class of people have been regularly helped with “dry” relief. That is to say their cases have been investigated and dry grain supplied as well as, where necessary, the wherewithal to purchase firing. In this con-nection during the past winter in the city of Seoul 767 families, consisting of 3,801 persons, have been helped with grain. To deal with the facts in detail concerning these families would be too lengthy a matter, but as an in-stance of the work done a few items only, culled from the report of the Officer dealing with the Relief, will indicate the kind of work that has been done. Out of the 132 families whose cases were investigated at one time he related:—

- A. Family helped with rice and wood. Wife confined—man out of work—old parents as well as young children—whole family three days without food.
- B. 89 families where breadwinner is out of work.
- C. 16 families where total earnings is not more than 10 or 15 sen daily.

D. Six families where the Mother was a widow without work or other means of support.

E. A family recently removed to Seoul—home destroyed by fire, two children burnt to death—husband unable to secure work.

F. Two families, husbands absconded—pre-sent whereabouts unknown.

With hardly an exception these people were living in dugouts on the hill-side at the out-skirts of Seoul, where sanitary and living conditions of whole colonies of dugout dwellers is a serious menace to the health of others as well as to themselves. These people in the large majority of cases are not naturally slum dwellers, but have come to this condition, the high price of rents in the city being a large contributory cause.

Another set of people is the regular va-grant class, who will work if they have to but who prefer other means of livelihood. One well known character about town told us it was more profitable to visit the various homes of generously minded people than to accept a basin of soup and rice at the soup kitchen, and left us to “look for work” at some more houses.

Then there is the confirmed and profession-al beggar class—old and young—associated with whom are found the regular drug addicts, degraded in many instances to a very low level.

Still another type to be dealt with is the man or youth who comes to Seoul from the country on the off chance of getting a job and improving his condition in the city.

Here it may be of interest to say that many cases were referred to the Headquarters of The Salvation Army, by those interested, for special investigation. In each case a worker was deputed to find out the facts and genuine cases were helped according to the need. As far as possible the cases coming from the coun-try were returned to their homes.

The second class of the main division was taken care of at the Soup Kitchen. In this

connection the statement can be made that while the Soup Kitchen is in operation, no one on the streets of Seoul need go without at least one hot meal a day during the coldest part of the year. *No one has ever been turned away unfed.* Even those who come without a ticket are supplied with soup if they ask for it, and all who come are offered a ticket for the next day and most of them avail themselves of this opportunity.

The meal consists of a Korean soup-basin full of a vegetable and meat soup, well seasoned, with a very liberal helping of Korean white rice, a most appetising and satisfying meal which is really nourishing. Even though this may be the only meal eaten during the day, it is of such a character that sufficient nourishment is partaken of to save from starvation. The officer responsible for this work during the winter states in his report, "Jiggy men have told me that for days they have only had one meal a day and that meal was from our Soup Kitchen."

In view of the fact that some criticism has been levelled at the Soup Kitchen on account of the fact that not only deserving but even undeserving cases have been helped by this form of relief, it should be noted that, as mentioned above, none are refused the basin of food. To attempt to discriminate in this form of relief would mean that some who were refused might go out and starve or freeze to death, and who would say that a man or a child is deserving of such a fate?

It is estimated that of those daily attending the Soup Kitchen, 50% were adults of whom 70% were destitute unemployed. That is, 30% of the adults or 15% of the whole were the so-called undeserving professional beggars, drug addicts, petty criminals, etc.

The remaining 50% were youths and children, many of whom ought still be under a mother's case. Their ages range from about

three years old to eighteen or twenty. They are clothed in verminous rags, without the slightest hope of growing up other than criminal or vagrant, their only home being the sewers and garbage boxes of the city and their only education a training in begging and criminal ways, given by the gang they run with.

What is to be done for these lads—in some cases, alas, one may properly say babies? They are a festering spot on the social life of the city and a challenge to all interested in Christian social welfare work. During the winter a number have been selected and taken in to the Boys' Home of The Salvation Army. The only thing that prevents all of them being taken in is the lack of accommodation, the Boys' Home always being filled beyond capacity, and the lack of the wherewithal to support a larger family. This is where temporary winter relief merges into a permanent obligation, and whenever a boy or girl is taken into the S. A. Homes a regular annual expense for maintenance is incurred, lasting until such times as they are able to earn an independent livelihood. Therefore only certain cases can be dealt with. All are equally needy, but considerations of age, health, etc. have to be rigidly applied, and it is heartbreaking in the extreme to witness the disappointment of the rejected ones.

During the winter 4,659 meals were given out and eaten. The Soup Kitchen really fills a definite need and Colonel Barr greatly appreciates the generosity of friends which enabled him to maintain this work throughout the winter.

In acknowledging this generosity the willingness of the Severance Hospital staff to take in the cases of destitute sick people found on the streets and in the homes, and to treat them as charity cases, is acknowledged with pleasure and appreciation.

Notes from Soonchun Leper Colony

American Mission to Lepers

J. K. UNGER

Fourteen Girls, Fourteen Bags, Four Yen

ALEPER! Anywhere in the world that is a terrible enough report. Now it has come to one who is far more sensitive to such a tragedy than the average person. A young girl, one who was receiving especial advantages, one who was attractive, a student in the girls' school here. A leper! It was an awful realization, she did not want to believe it. She must stop school and go to the leper colony. But there was no place for her in the colony unless she could get the money to pay her way. Always full and overflowing, this leper colony. Her father was dead. Her mother had married a second time and the second husband is now in the hospital, having been there for three months. The mother? The mother is not able to pay anything now. What can be done?

Last week the Soonchun Presbytery met at Soonchun. When the business was over I saw a teacher of the girls' school with 14 cloth bags with fancy work on them. The Young Ladies Y. W. C. A. of the girls' school would like to have you men see the bags they have made for the purpose of selling and helping to pay the way of their fellow student in the leper colony. Fourteen girls have made fourteen bags. Buy them and let the profits go to this needy cause. Who originated the idea? Necessity and Christian love. They were all sold and that right quickly; immediately they were passed through the audience and before one could get a chance at them they had been taken. The profits were Four Yen. The little girl can stay longer in the leper colony. Why? Her sisters in the Soonchun Girls' School realised her need.

Now it is interesting to find out about the little leper girl, but it is even more interesting to learn who the fourteen girls are. Most of

them are poor girls who are working their way through the school by weaving cloth. They work in the afternoons and make three and one half cents an hour. Their parents are so poor that they cannot send them to school and thus the daughters have to help themselves. Think of dividing such a sum, of taking what is not enough for self and giving to others. Once there was a widow who divided her mites and the Saviour said that wherever the gospel should be preached this that she had done would be told about. And to what effect? Here are the effects—FOURTEEN GIRLS, FOURTEEN BAGS, FOUR YEN.

That's all I have and—

The supreme example of complete sacrifice is Jesus, and not often do you see any approach unto it except in those who are genuinely His followers. When one is so constantly disappointed with even the members of the Church and has to contend with Pharisees on every hand, it is refreshing to have from the midst of the sordid, selfish world an example of genuine appreciation and unselfishness.

About three years ago there was a most pestiferous leper who almost weekly came to my home. Time and time again I had told him that I had no place for him at the colony and to quit coming up here on the Mission Compound worrying the missionaries and me. Among all the importunate people of a country that contains persistent beggars, none is worse than a helpless beggar. One is compelled sometimes to conclude that may be he, too, would be as persistent if he had to go out to what they endure. Well, this young boy was determined. A year later a way was made for him to get into the leper colony. It may have relieved him to get in but it was just as much a relief to me, for he and the missionaries

were constantly after me, the first to get help for himself and the second to find relief from the leper.

We opened up a Sunday School in a village near my home. For months we had been teaching the children there. A fine Christian young man was put there. After months of his life and preaching he came in to see me. His message was that the new believers there were anxious to build a church and they have laid aside in the last four months \$8.50 on the building. **SOME BUILDING FUND.** But this was the smallest part of the message. A letter had come from the leper who used to live there. It said that he had heard of the new

church building idea. He owned a piece of land where they were planning to build. That was all he had in the world. He would like to give it for the church. **THAT'S ALL I HAVE AND.....What?** I want to give it to God.

What inspired such an attitude? Where did the unselfishness come from? Look for the source of the willingness to die in Stephen. There would never have been a Stephen if there had not been a Christ. There would never have been a Paul had there not been a vision of the Lord high and lifted up. There would never have been a, **THAT'S ALL I HAVE AND.....I WANT TO GIVE IT FOR THE CHURCH** if there were not a Christ in the leper's heart.

Notes and Personals

Methodist Episcopal, South

Returned from Furlough

Rev. Dr. and Mrs. E. W. Anderson, Seoul.
Rev. and Mrs. L. P. Anderson, Wonsan.

New Arrivals

Miss Annie Turner, Songdo.
Miss Susie P. Foster, Songdo.
Miss Ann Wallis, Songdo.

We regret to announce the total destruction by fire of the Rev. and Mrs. M. B. Stokes' house in Seoul, with contents, on the night of August 24th. At the present time they are on their way back from a year's furlough in America.

Methodist Episcopal Church Mission

Returned from Furlough

Rev. Dr. and Mrs. B. W. Billings, Seoul.

Southern Presbyterian Mission

Returned from Furlough

Miss Elise J. Shepping, Kwangju.
Dr. and Mrs. Lloyd K. Boggs, Chinju.
Dr. and Mrs. R. M. Wilson, Soonchun.

New Arrival

Miss Margaret Pritchard, Kwangju.

United Church of Canada Mission

Left on Furlough

Dr. S. H. Martin, M. D. (last June)

Miss E. V. Standen has concluded a period of five years as graduate nurse at Severance Hospital, Seoul, and returned to England on August 21st.

Several of the sons and daughters of missionaries have come out to Korea for longer or shorter periods this summer, including Harold Noble and his twin brothers, Glen and Elmer, Evelyn Becker, and Ruben and Richard Pieters.

Our Frontispiece

The crowd in the foreground of our picture is so full of interest and so typical that we have indulged in the luxury of a full page reproduction. Kwangsuk Dong Church, Wonsan, is within the bounds of the U. C. C. Mission territory but has been a self-supporting church for many years. Recently they determined to enlarge and improve their church premises at their own expense, for congregations were overflowing and on August 2nd the re-opening took place. Twenty-five percent additional accomodation, chiefly for Religious Education purposes, will greatly add to the usefulness of the premises and the influence of the church as an active Christian enterprise in that part of Wonsan.

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THE DIAMOND MOUNTAINS

KONGO-SAN (The Diamond Mountains) form an extraordinary group of innumerable peaks in the east-central part of Korea, about one hundred miles north of Seoul.

The **BEST SEASON** for visiting the Diamond Mountains is from May to October.

OUTER KONGO. By rail from Keijo (Seoul) to Gensan, thence by steamer to Chanzan and to Onseiri by automobile. Or for those who wish to avoid the sea a 6½ hours auto run is provided daily from Gensan to Onseiri direct.

INNER KONGO. By rail from Keijo (Seoul) to Choanji, the last few miles of the journey being completed by auto.

HOTELS AND INNS

Choanji Hotel and Onseiri Hotel are open from April 15 to Oct. 31 and afford good foreign accommodation. They are under the direct management of the Government Railways of Chosen.

HOTEL RATES:- American plan—¥ 7.00 and up per day. European plan—¥ 2.00 and up per day. Hot springs are available for hotel guests at Onseiri. At Choanji a swimming pool and tennis court are provided.

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